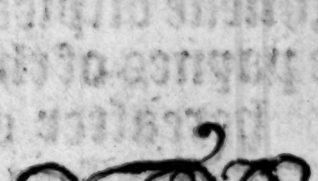
Iniunctions

Geuen by the Quenes Maiestie.

Anno Domini. 1.5.5.9.

The first yere of the raigne of our soueraigne Lady Quene Elizabeth.

Cum priuilegio Regiæ Maiestatis.



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W. Haskell.

V/v 9 K. Eng. K. of Injunctions

These injunctions, being "set forth in the 1st yere of the raigne" &c, must have been printed before 17th of November. — From the first Article making no mention of Bishops, but being addressed to all Deanes, Archdeacons &c & to downwards, it is probable that they were published between the deposition of the old Bps and the consecration of the new. — It is quite uncertain by whom they were drawn up, but from a passage in a letter from Dr. Cox, printed in Strype (Annals, App: 21) it is probable that he was employed. and also that they were reviewed by Cecil; — The 29th Article, relating to the Marriage of Priests, is sufficiently curious, & seems, were not the matter so serious, to have been written almost in jest. — Speaking of the removal & placing the Communion Tables, it is said "saving for an uniformitie, it semeth no matter of great moment." — The admonition respecting the 2d: Supremacy is well worth consideration, especially the last section. — The form for bidding prayers is almost literally the same with that in the Canons of 1603. —

The Articles are of equal rarity with the Injunctions. —

Iniunctions geuen by the Quenes Maiestie, aswell to the Clergie as to the laitie of this Realme.

THe Quenes moste Royall Maiestie, by thaduise of her most honorable counsayle, intendyng thaduauncement of the true honour of almyghtye God, the suppression of superstition, throughout all her hyghnesse Realme and dominions, and to plant true religion, to thextirpation of al hipocrisie, enormities, and abuses (as to her duetie apperteineth) doth minister vnto her louing subiectes these Godly iniunctions hereafter folowyng. All which Iniunctions, her highnesse wylleth and commaundeth her louyng subiectes obediently to receaue, and truely to obserue and kepe, euery man in theyr offices, degrees and states, as they wyll auoyde her hyghnesse displeasure, and the paynes of the same hereafter expressed.

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THe first is, that all Deanes, Archedeacons, Persons, Vicars, and all other ecclesiasticall persons, shal faithfully kepe & obserue, and as farre as in them may lye, shal cause to be obserued and kept of other all and singuler lawes & statutes made for the restoring to the crowne the auncient iurisdiction ouer the state ecclesiasticall, and abolyshyng of all forrayne power repugnaunt to the same. And furthermore all ecclesiasticall persons, hauing cure of soule, shal to thuttermost of their wytte, knowledge, and learnyng, purely, sincerely, and without anye colour or dissimulation, declare, manifest & open foure tymes euery yere at the least in their Sermons and other collations, that al vsurped and forraine power hauyng no establyshement nor grounde by the lawe of God, is for moste iuste causes taken awaye and abolyshed. And that therefore no maner of obedience or subiection within her highnesse Realmes and dominions is due vnto any such forrayne power. And that the Quenes power within her Realmes and dominions, is the hyghest power vnder God, to whom all men within the same Realmes and dominions, by Gods lawes owe moste loyaltie and obedience, afore and aboue al other powers and potentates in earth. Vsurped and forrayne auctoritie.

Besydes this, to thintent that all superstition and hypocrysye, crepte into dyuers mennes heartes, may banyshe away, they shall not sette foorth or extoll the dignitie of any Images, Re- Images.

liques, or miracles, but declaryng the abuse of the same, they shall teache that all goodnesse, healthy and grace ought to be both asked and loked for onely of God, as of the verye aucthour and geuer of the same, and of none other.

3 Item that they the persons aboue rehearsed shall preach in theyr Churches, and euery other cure they haue, one Sermon euery moneth of the yere at the least, wherein they shall purelye and sincerely declare the worde of God: and in the same exhorte theyr hearers to the workes of fayth, as mercye and charitie, specially prescrybed and commaũded in scripture, and that workes deuysed by mans phantasies besydes scripture: As wandryng of Pylgrimages, settynge vp of Candels, praying vpon bedes, or such like superstition, haue not onely no promyse of reward in scripture for doing of them: but contrarywyse greate threatnynges and maledictions of God, for that they be thynges tendyng to Idolatry and superstition, which of al other ofkences, God almyghty doth most detest and abhorre, for that the same diminishe moste his honour and glory.

A sermõ euery moneth.

VVorkes of fayth.

vvorks of mans deuice.

Item that they the persons aboue rehearsed shall preach in theyr owne persons once in euery quarter of the yere at the least one Sermon beyng licenced specially therunto, as is specified hereafter: or els shall reade some Homelye prescribed to be vsed by the Quenes aucthoritie euery Sundaye at the least, vnlesse some other preacher sufficiẽtly lycensed as hereafter chaũce

Quarter sermon or Homyly.

to

to come to the paryshe for the same purpose of preachyng.

Item that euery holy day throughe the yere, when they haue no Sermon, they shal immediatly after the Gospell, openly and playnely reherse to theyr paryshioners in the Pulpitte, the Pater noster, the Crede, and the ten commaundementes in Englyshe, to thintent the people may learne the same by heart, exhortyng all parentes and householders, to teach their children and seruauntes the same, as they are bound by the lawe of God and conscience to do. 5 The pater noster, Crede and ten commaundementes.

Also that they shall prouide within three monethes next after this visitacion at the charges of the paryshe, one booke of the whole Byble of the largest volume in Englishe. And within one xii. monethes next after the saide visitacion, the Paraphrases of Erasmus also in Englyshe, vpon the Gospels, and the same set vp in some conuenient place within the sayde Churche that they haue cure of, where as theyr paryshioners may most commodiously resort vnto the same, and reade the same, out of the tyme of common seruice. The charges of the Paraphrases shalbe by the person or proprietarie and paryshioners borne by equall portions. And they shall discorage no man frō the readyng of any part of the Byble, eyther in Latin or in Englyshe, but shal rather exhorte euery person to reade the same, with great humilitie and reuerence, as the very lyuely worde of God, and the speciall foode of mans soule, whiche all Chrystian persons are bounde 6 The Bible and paraphrases,

bounde to embrace, beleue, and followe, yf they looke to be saued: Whereby they maye the better knowe theyr dueties to God, to theyr Soueraigne Lady the Quene, and their neyghbour, euer gentely and charitably exhortyng them, & in her Maiesties name strayghtly chargynge and commaundyng them, that in the readynge therof, no man to reason or contende, but quietly to heare the reader.

Haunting of alehouses by Ecclesiastical persons.

7 Also the sayde Ecclesiasticall persons shall in no wyse at any vnlawefull tyme, nor for any other cause, then for theyr honeste necessities, haunt or resort to any Tauernes or Alehouses. And after theyr meates, they shal not geue themselues to drynkyng or ryot, spendyng their time idelly by daye or by nyght, at dyse, cardes, or tables playing, or any other vnlawfull game: But at al tymes as they shall haue leysure, they shall heare or reade somewhat of holy scripture, or shall occuppye them selues with some other honest studye or exercyse, and that they alwayes do the thynges whiche apperteyne to honestie, and endeuour to profyte the common wealth, hauyng alwayes in mynde that they ought to excell all other in puritie of lyfe, and shoulde be examples to the people to lyue well and Christianly.

preachers not lycensed.

8 Also that they shall admitte no manne to preache within any theyr cures, but suche as shall appeare vnto them to be sufficientlye lycensed

censed thereunto by the Quenes Maiestie, or the Archebyshoppe of Caunterburye, or the Archebishoppe of Yorke, in eyther theyr prouinces, or the Byshoppe of the Diocese, or by the Quenes Maiesties visitours: and such as shall be so lycensed, they shall gladlye receaue to declare the worde of God, at conuenient tymes, without any resystaunce or contradiction. And that no other be suffred to preache out of his owne cure or paryshe, than such as shalbe licensed, as is aboue exprest.

9 Letters of the vvord

Also yf they do or shall know any man within theyr paryshe, or els where, that is a letter of the worde of God to be read in Englyshe, or sincerelye preached, or of therecution of these the Quenes Maiesties Iniunctions, or a fawter of any vsurped and forrayne power, nowe by the lawes of this Realme iustly reiected and taken away, they shall detect and present the same to the Quenes Maiestie, or to her counsayle, or to the Ordinarye, or to the Justyce of peace nexte adioynyng.

Favvtors of thevsurped povver.

10 A regester

Also that the Person, Vycar, or Curate and paryshyoners of euery paryshe within this Realme: shal in theyr Churches and Chappels kepe one booke or Regester, wherein they shall wryte the daye and yeare of euerye weddynge, Chrystenynge, and Buryall, made within the Paryshe, for theyr tyme, and so euerye manne succeadynge theym lykewyse, and also

also therein shall wryte euery personnes name that shalbe so wedded, chrystened, and buryed. And for the sake kepyng of the same booke, the Paryshe shalbe bounde to prouyde of theyr common charges one suer coffer with two lockes and keyes, wherof the one to remayne with the Person, Uicar, or Curate, and thother with the Wardens of euery paryshe Church or chappell, wherin the sayde booke shalbe layde vp, whiche booke they shall euery Sunday take foorth, and in the presens of the sayde Wardens or one of them, wryte and recorde in the same al the weddynges, chrystenynges, and buryals, made the whole weke before. And that done to lay vp the boke in the sayde coffer, as afore. And for euery tyme that the same shalbe omitted, the partie that shalbe in the fault therof, shall forfeite to the sayd Church. iii. s. iiii. d. to be employed, the one halfe to the poore mens bore of that Paryshe, the other halfe towardes the repayre of the Churche.

10 Distributiō of the xl. part.

Furthermore, because the goodes of the Churche, are called the goodes of the poore, and at these dayes, nothyng is lesse seene then the poore to be sustayned with the same: All persons, Uicars, Pentionaries, Prebendaries, and other benefyced men within this Deanrye not beyng resydent vppon theyr benefyces, whiche may dispende yearely twenty pounde or aboue, eyther within this Deanry, or els where, shall distribute heareafter amonge theyr poore paryshyo-

parishioners or other inhabitauntes there, in the presence of the churchwardens or some other honest men of the paryshe, the fortie part of the fruites and reuenues of theyr sayd benefice, lest they be worthely noted of ingratitude, whiche reseruynge so many partes to them selues can not vouchsafe to impart the fortie portion therof emonge the poore people of that parishe, that is so fruitefull and profitable vnto them.

And to thintent that learned men may hereafter spring the more for therecution of the premisses, euery person, vycar, clerke, or benefyced man within this Deanry, hauyng yerely to dispende in benefyces and other promocions of the Church an hundreth poundes, shall geue. iii. li. vi. s. viii. d. in exhibicion to one scoler in any of the vniuersities, and for as many. C. li. more, as he may dispende, to so many scolers more shall giue like exhibicion in the vniuersitie of Oxford or Cambridge, or some gramer schole, which after they haue profyted in good learning, may be parteners of their patrones, cure and charge, as well in preachinge as otherwise in execution of theyr offices, or maye when neade shalbe otherwise profite the common weale, with theyr cou̅sayle and wisedome. 12 Exhibition for scollers.

Also that all proprietaries, persons, vycars, and clearkes hauing churches, cappeles or mansions within this deanry, shall bestowe yearely hereafter vppon the same mansions or chaunselles of theyr churches, beynge in decay, the fift part of that theyr benefices, tyll they be fullye repay- 13 The fyft part for reparacio̅.

repayred, and shal alwaies kepe and maintaine in good estate.

14 Reading of the Iniunctions

Also that the sayd persons, vycars, & clearkes shall once euery quarter of the yeare reade these Iniunctions geuen vnto them, openly and deliberatly before al theyr parishioners, at one time or at two seuerall times in one day, to thentent that both they may be the better admonyshed of theyr duetie, and theyr sayde parishioners the more moued to folowe the same for theyr part.

15 payment of Tithes

Also forasmuche as by lawes established, euery man is bounde to pay his tithes, no man shal by colour of duetie omitted by theyr curates, deteyne theyr tythes, and so requite one wronge with another, or be his owne iudge: but shall truely pay the same, as he hath ben accustomed to theyr persons, vycars, and curates, without any restraynte or diminucion. And suche lacke and defaulte as they can iustely fynde in theyr personnes and curates, to call for reformacion thereof, at theyr ordinaries & other superiours, who vpon complaint and due proofe therof, shall reforme the same accordyngly.

16 The newe Testamēt and paraphrasis.

Also that euery personne, vycar, curate, and Stipendary priest, beynge vnder the degree of a master of art, shall prouyde and haue of hys owne within three monethes after thys visitacion, the newe Testament both in Latin and in Englysh with Paraphrases vpon the same, conferryng thone with thother. And the Byshops & other Ordinaries by them selues or theyr offycers

cers in theyr Synodes and visitations, shal examine the sayde Ecclesiasticall personnes, howe they haue profyted in the studye of holy scripture.

Also that the byce of damnable dispayre, may be clearely taken away, and that fyrme beliefe and stedfast hope may be surely conceaued of all theyr parysshioners beynge in a daunger, they shall learne and haue alwayes in a redynesse, such comfortable places and sentences of scripture, as do sette foorth the mercy, benefytes and goodnesse of almyghtie God, towardes all penitent and beleauynge persons, that they may at all tymes when necessitie shall require, promptlye comfort theyr flocke with the lyuely woorde of God, whiche is the onely staye of mans conscience. 17 Comfortable sentences for the sicke.

Also to auoyde all contencion and stryfe which heretofore hath risen emong the Quenes Maiesties subiectes in sundrye places of her Realmes and dominions, by reason of fond curtesy, and chalengynge of places in procession: and also that they maye the more quietly heare that whiche is sayd or songe to theyr edyfyinge, they shall not from hencefoorth in anye paryshe Churche, at any tyme vse any procession about the Churche or Churche yarde, or other place, but immediatly before the time of Communion of the Sacrament, the Priestes with other of the Quyre, shall kneele in the myddes of the Church, and syng or say playnely and distinctly 18 procession to be left.

The Letany.

the Letany which is set forth in Englishe with al the Suffrages folowing, to thintent the people may heare and answere, and none other procession or Letany to be had or vsed, but the sayd Letany in Englyshe, addynge nothinge thereto but as it is nowe appoynted. And in Cathedral or Collegiat Churches, the same shalbe done in suche places and in such sort, as our commissioners in our visitacion shall appoynt. And in the tyme of the Letany, of the cõmon prayer, of the Sermon, and when the priest readeth the scripture to the parishioners, no maner of personnes without a iust and vrgent cause shall vse anye walkyng in the Churche, ne shall depart out of the Church, and all ryngynge and knollynge of belles shalbe vtterly forborne for that tyme, except one bell in conuenient tyme to be ronge or knolled before the Sermon. But yet for the reteynyng of the perambulation of the Circuites of parishes, they shal once in the yere at the time acustomed, with the curate and the substantiall men of the paryshe, walke about theyr paryshes as they were accustomed, and at theyr returne to the Church, make theyr common prayers.

Let hearinge of diuine seruice.

19 perambulation of parishes.

Prouyded that the curate in theyr saide common perambulations vsed heretofore in the daies of Rogations, at certein cõuenient places shall admonyshe the people to geue thankes to God in the beholdyng of Gods benefites for the encrease and aboundaunce of hys fruites vpon the face of the earth, with the sayinge the. C iii. Psalme: Benedic anima mea, &c. or such like, at which tyme

tyme also the same minister shall inculke these or such Sentences. *Cursed be he whiche translateth the bondes and dolles of his neyghbour,* or such other order of prayers as shalbe hereafter appointed.

Item all the Quenes kaythfull and louynge subiectes, shall from henceforth celebrate and kepe theyr holly day, accordynge to Gods holy wyll and pleasure: that is in hearyng the worde of god read and taught: in priuate and publique prayers: in knowledgyng theyr offences to God, and amendement of the same, in reconcylynge theyr selues charitably to theyr neyghboures, where displeasure hath bene, in oftentymes receauynge the Communion of the very body and bloud of Chryste, in visitinge of the poore and sicke, in vsinge all soberneste and Godly conuersation: yet notwithstandinge all personnes, bycares and Curates, shal teache and declare vnto theyr parishioners, that they maye with a safe and quiet conscience after their common prayer in the tyme of haruest, labour vppon the holly and festiuall dayes, and saue that thynge which God hath sent. And yf for any Scrupulositie or grudge of conscience, men shoulde superstitiously abstaine from worckyng vpon those dayes: that then they should greuously offende and displease God. 20 Spending all the holy day.

Also forasmuche as baryaunce and contencion is a thinge that moste displeaseth God, and is moste contrary to the blessed Communion of the body and bloud of our Sauiour Chryst, Curates 21 Open cõtenders to be reconciled openly.

rates shall in no wise admitte to the receauinge therof any of their cure or flocke, which be openly knowē to liue in sinne notorious without repentaunce, or who hath maliously and openlye contended with his neyghboure, vnlesse the same do fyrste charitably and openlye reconcyle him selfe agayne, remittynge all rancoure and mallyce, whatsoeuer controuersie hath bene betwene them, and neuertheless theyr iuste tytles and ryghtes, they may charitably prosecute before such as haue aucthoritie to heare the same.

22 Contemners of laudable ceremonies.

Also that they shall instructe and teache in theyr cures, that no man ought obstinately and maliciously breake and violate the lawedable Ceremonyes of the Church cōmaunded by publique aucthoritie to be obserued.

23 The abolishment of thinges superstitious.

Also that they shall take awaye, vtterlye extinct & destroy all shrynes, coueryng of shrynes, al tables, candelsticks, tryndalles, and rolles of waxe, pictures, paintinges, and all other monumentes of fayned myracles, pilgrimages, ydolatry and superstition, so that there remayne no memory of the same in walles, glasses, wyndow or els where within theyr churches and houses, preseruyng neuertheless or repayryng both the walles and glasse wyndowes. And they shall exhorte all theyr parishioners to do the lyke within theyr seuerall houses.

24 The pulpit.

And that the churchwardens at the common charge of the parishioners in euery Church shal prouyde a comely and honest Pulpit to be set in a conueniēt place within the same, & to be there

semely

semely kept, for the preachinge of Gods worde.

Also they shall prouyde and haue within thre monethes after this visitacion, a stronge cheste with a hole in the vpper part thereof, to be prouyded at the coste and charge of the paryshe, hauynge three keyes, whereof one shall remayne in the custody of the personne, vycar, or curate, and the other two in the custody of the churchwardens, or any other two honest menne, to be appoynted by the paryshe from yeare to yeare, whiche cheste you shall set and fasten in a moste conuenient place, to thintent the parishyoners shoulde putte into it theyr oblacions and almes for theyr poore neyghbours. And the personne, vycar, and curate, shall diligently from tyme to time, and specially when men make their Testamentes, call vppon, exhort and moue theyr neybours to conferre and geue, as they maye well spare, to the sayde cheste, declarynge vnto them, whereas heretofore they haue ben diligent to bestowe muche substaunce otherwyse than God commaunded, vpon pardons, pilgrimages, trentalles, deckynge of Images, offerynge of Candelles, geuynge to Fryers, and vpon other lyke blynde deuocions: they ought at thys tyme to be much more ready to helpe the poore and nedy, knowing that to relieue the poore is a true worshipping of God, required earnestly vpon payne of euerlaynge dampnation, & that also whatsoeuer is geuē for their comfort, is geuen to Christ him selfe, and so is accepted of him, that he wyll mercifully reward the same w euerlastyng lyfe. 25

The cheft for the poore.

The

The whiche almes and deuotion of the people, the kepers of the keyes shall at tymes conuenyēt take out of the cheste, and distribute the same in the presence of the whole paryshe or syxe of them, to be truely and faythfully delyuered to theyr most nedye neighbours, and yf they be prouided for, then to the reparacion of hygh wayes next adioynynge, or to the poore people of suche parishes nere, as shalbe thought best to the said kepers of the keyes. And also the money which ryseth of fraternities, guildes, and other stockes of the Church (except by the Quenes Maiesties auctho*r*itie it be otherwyse appoynted) shalbe put in to the sayde cheste, & conuerted to the sayde vse, and also the rentes of landes, the profite of cattaile, and money geuen or bequethed to obites and diriges, or to the finding of torches, lightes, tapers and lampes, shalbe conuerted to the said vse, sauinge that it shalbe lawfull for them to bestowe part of the said profites vpon the reparacion of the said Churche, yf great nede require, and where as the paryshe is very poore, & not able otherwise to repayre the same.

The distribution of the almes.

26 Also to auoyde the detestable synne of Simonye, because buyinge and sellynge of benefyces is execrable before God, therefore all suche persons as buye any benefices, or come to them by fraude or deceite, shalbe depriued of suche benefices, and be made vnable at any tyme after, to receiue any other Spirituall promotion. And such as do sell them, or by any colour do bestowe them for theyr owne gayne and profite, shal lose theyr

Symony.

theyr right and tytle of patronage, and presentment for that tyme, and the gyft therof for that vacation, shall appertayne to the Quenes Maiestie.

Also because through lacke of preachers in many places of the Quenes Realmes and dominions, the people continue in ignorance and blyndnes, all Persons, Vicars, & Curates, shall reade in theyr Churches euery Sunday, one of the Homelies which are and shalbe set forth for the same purpose, by the Quenes auctoritie, in suche sort as they shalbe appoynted to do in the preface of the same. 27 Homelies to be read

Also whereas many indiscrete persons do at thys day, vncharitably contemne and abuse priestes and ministers of the Churche, because some of them (hauyng small learnynge) haue of longe tyme fauoured fonde phantasies, rather than Gods trueth: yet forasmuche as theyr office and function is appoynted of Godde: the Quenes Maiestie wylleth and chargeth all her louynge subiectes, that from henceforth they shall vse them charitablye and reuerently, for theyr office and ministracion sake, and especially suche as labour in the settynge forth of Gods holy worde. 28 Cõtempt of ministers.

Item although there be no prohibicion by the worde of God, nor any example of the primatiue Churche, but that the priestes and ministers of the Church may lawefully, for the auoydynge of fornication, haue an honest and sober wyfe, & that for the same purpose, the same 29

was by act of Parliament in tyme of our deare brother king Edwarde the fyrst, made lawefull, wherupon a great number of the clergie of this Realme were then maryed, and so yet continue. yet because there hath growen offence, and some slaunder to the Church, by lacke of discrete and sober behauyoure in manye ministers of the Churche, both in cholynge of theyr wyues, and in vndiscrete lyuynge with theym, the remedye wherof is necessary to be sought. It is thought therfore very necessary, that no maner of Priest or Deacon, shall hereafter take to his wife any maner of woman without the aduyce and allowaunce fyrst had vpon good examination by the Bishop of the same Diocesse, and two Justices of peace of the same shyre, dwellynge next to the place where the same woman hath made her moste abode, before her marryge, nor without the good wyll of the parentes of the sayde woman, yf she haue any lyuyng, or two of the next of her kynsefolkes, or for lacke of knowledge of such, of her master or mastres where she serueth. And before he shalbe contracted in any place, he shal make a good and certeyn profe therof to the minister, or to the congregation assembled for that purpose, which shalbe vpon some holy day where dyuers may be present. And yf any shall do otherwyse: that then they shall not be permitted to minister eyther the worde, or the Sacramentes of the Churche, nor shalbe capable of anye Ecclesiasticall benefyce. And for the maner of mariages of any Bishoppes, the same

shalbe

shalbe allowed and approued by the Metropolitane of the prouince, and also by suche commissioners as the Quenes Maiestie shall therevnto appoynt. And yf any master or Deane, or any head of any colledge, shall purpose to mary, the same shall not be allowed, but by suche to whom the visitation of the same doth properly belonge, who shall in anye wyse prouyde that the same tende not to the hynderaunce of theyr house.

Item her Maiestie beynge desyrous to haue the Prelacye and Cleargie of this Realme to be hadde aswell in outwarde reuerence, as otherwyse regarded for the woorthynesse of theyr ministeries, and thynkynge it necessary to haue them knowen to the people, in all places and assembles, both in the Churche and without, and thereby to receyue the honoure and estimacion due to the specyall messengers and mynysters of almyghtye Godde: wylleth and commaundeth that all Archebyshoppes and Byshoppes, and all other that be called or admytted to preachynge or mynysterye of the Sacramentes, or that bee admytted into anye vocation Ecclesiasticall, or into anye societie of learning in eyther of the vniuersities, or els where, shall vse and weare suche semely habites, garmentes, and suche square cappes, and were moolste commonly and orderlye receyued in the latter yeare of the raygne of Kynge Edwarde the syxt, not thereby meanynge to attry- Of apparell of ministers.

bute any holynesse or speciall worthinesse to the sayde garmentes. But as saint Paule wryteth: Omnia decenter, & secundum ordinem fiant. 1 Cor. 14. Cap.

Heresies. 31 Item that no man shall wylfully and obstinately defende or mayntayne any heresies, errours or false doctrine, contrary to the fayth of Christ and his holy scripture.

Charmes. 32 Item that no persons shall vse charmes, sorcery, enchauntmentes, witchcraftes, southsayinge, or any like deuelishe deuyse, nor shal resort at any time to the same for counsell or helpe.

Absence from common prayer. 33 Item that no person shall, neglectynge theyr owne paryshe Church, resort to any other churche in tyme of common prayer or preaching, except it be by the occasion of some extraordinary sermon, in some paryshe of the same towne.

Inholders and alehouses. 34 Item that no Inneholders or ale house keepers shall vse to sell meate or drinke in the tyme of common prayer, preachynge, readynge of the Homelies or Scriptures.

Images in houses. 35 Item that no personnes kepe in theyr houses any abused images, table, pictures, payntinges and other monumentes of fayned miracles, pylgrymages, Idolatry, or superstition.

Disturbers of sermons or seruice 36 Item that no man shall wyllyngly let or disturbe the preacher in tyme of hys Sermon, or let or discourage any curate or minister to singe or say the diuine seruyce nowe sette foorth, nor mocke or iest at the ministers of such seruice.

Rashe talkers of scripture. 37 Item that no man shall talke or reason of the holy scriptures, rashely or contentiously, nor

nor maintayne any false doctrine or errour, but shal commune of the same when occasion is geuen, reuerently, humbly, & in the feare of God, for his comfort and better vnderstandinge.

Item that no man, woman, or chylde, shalbe otherwise occupyed in the tyme of the Seruice, then in quiete attendaunce to heare, marke and vnderstande that is read, preached, and ministred. 38 Attendaunt to the seruice

Item that euery scolemaster and teacher, shal teache the Gramer set foorth by king Henry the eyght of noble memorye, and contynued in the tyme of kyng Edward the syrt and none other. 39 The gramer of king Henry the eight

Item that no man shall take vppon hym to teache, but such as shalbe allowed by thordinary, and founde meete, aswell for hys learnyng & dexteritie in teachinge, as for sober and honest conuersation, and also for ryght vnderstandyng of Gods true religion. 40 Allowaunce of scolemasters.

Item that all teachers of chyldren shall stirre and moue them to the loue and due reuerence of gods true religion, now truely set foorth by publyke auctho[r]itie. 41 Duetie of scolemasters.

Item that they shall accustome theyr Scollers reuerently to learne such sentences of scriptures, as shalbe moste expedient to enduce them to all Godlynesse. 42 sentences of scripture for scollers

Item forasmuche as in these latter dayes many haue ben made priestes, beynge chyldren, and otherwyse vtterly vnlearned, so that they coulde reade to say mattens and masse: The Ordina- 43 vnlearned priestes.

dinaryes shall not admit any suche to any cure or spirituall function.

44 The Cathechisme

Item, euery Parson, Vycar, and Curate shal vpon euery holy day, and euery second Sunday in the yeare, heare and instruct all the youth of the paryshe, for halfe an houre at the least, before Euenynge prayer, in the ten commaundementes, the Articles of the beliefe, and in the Lordes prayer, and diligently examine theim, & teache the Cathechisme, set forth in the booke of publique prayer.

43 The boke of the afflictions for religiō

Item that the Ordinaries do exhibite vnto our visitours theyr bookes, or a true copy of the same, conteynynge the causes why any person was imprysoned, famyshed, or put to death, for religion.

46 Ouerseers for seruice on the holy dayes.

Item that in euery paryshe, three or foure discrete men which tender Gods glory, and hys true Religion, shalbe appoynted by the Ordynaries, diligently to see that all the paryshyoners duely resort to theyr Churche, vppon all Sundayes and holy dayes, and there to contynue the whole tyme of the Godly seruyce. And all suche as shalbe founde slacke or negligent in resortynge to the Churche, haupnge no greate nor vrgent cause of absence, they shall strayghtly call vppon them, and after due monicion, yf they amende not, they shall denounce them to the Ordinary.

47 Inuētories of Church goodes.

Item that the Churchwardens of euery paryshe shal delyuer vnto our visitours the inuentories

tories of vestmentes, copes, and other ornamentes, plate, bokes, and specially of Grayles, Couchers, Legendes, Processionalles, Hymnalles, Manuelles, Portuesses, and such lyke appertaynyng to theyr Church.

Item that weekely vppon Wednesdayes and Frydayes, not beynge holy dayes, the curate at the accustomed houres of seruyce, shall resort to Churche, and cause warnyng to be geuen to the people, by knollyng of the bell, and saye the Letany and prayers. 48 Seruice on vvednesdayes and frydayes.

Item because dyuers Collegiate, and also some paryshe Churches heretofore, there hath ben lyuynges appoynted for the mayntenaunce of menne and chyldren, to vse syngynge in the Churche, by meanes whereof the lawdable scyence of musicke hath ben had in estimation, and preserued in knowledge: The Quenes Maiestie neyther meanynge in any wyse the decaye of any thynge that myght conuenientlye tende to the vse and continuaunce of the sayde science, neyther to haue the same in any parte so abused in the Churche, that thereby the common prayer shoulde be the worse vnderstande of the hearers: Wylleth and commaundeth, that fyrst no alteration be made of such assignementes of lyuynge, as heretofore hath bene appoynted to the vse of syngynge or musycke in the Churche, but that the same so remayne. And that there bee a modeste and distyncte songe so vsed, in all partes of the common prayers in the 49 Continuaunce of synginge in the church.

Churche

Churche, that the same may be as playnely vnderstanded, as yf it were read without synging. And yet neuertheless for the comforting of such as delite in musicke, it maye be permytted that in the beginninge, or in thend of common prayers, eyther at mornynge or euenynge, there may be songe an hymne, or suche lyke songe, to the prayse of almyghty God, in the beste sort of melodye, and musicke that maye be conuenientlye deuysed, hauynge respecte that the sentence of the hymne maye bee vnderstanded and perceyued.

50 Against slaūderus and infamus vvordes.

Item because in al alteracions, and specially in rytes and Ceremonies, there happeneth dyscorde emonges the people, and therupon slaunderous wordes and raylynges, wherby charitie the knot of all christian societie is loosed. The Quenes Maiestie beyng moste desyrous of al other earthly thynges, that her people shoulde lyue in charitie, both towardes God and man, and therein abounde in good woorkes: wylleth and straightly commaundeth al maner her subiectes, to forbeare al vayne and contencious disputacions in matters of Religion, and not to vse in despite or rebuke of any person, these contitious wordes, papist, or papisticall hereticke, scismaticke, or sacramentary, or any suche lyke wordes of reproche. But yf any maner of person, shall deserue the accusation of anye suche, that fyrste he bee charitablye admonyshed thereof. And yf that shall not amende hym, then

then to denounce the offendours to the Ordinary, or to some higher power hauing aucthoritie to correcte the same.

Item because there is a great abuse in the printers of bokes: which for couetousnes chiefly, regard not what thei print, so they may haue gayne, whereby arryseth great disorder by publication of vnfruitfull, vayne, and infamous bokes and papers: The Quenes maiestie straitly chargeth and commaundeth, that no maner of person shall print any maner of boke or paper of what sorte, nature, or in what language soeuer it be, except the same be first licensed by her maiestie by expresse wordes in writing, or by .vi. of her priuie counsel: or be perused & licensed by the archbyshops of Cantorbury and yorke, the byshop of London, the Chauncelours of both vniuersities, the bishop beyng Ordinary, & the Archdeacon also of the place where anye suche shalbe printed, or by two of them, wherof the ordinary of the place to be alwayes one. And that the names of such as shal alowe the same, to be added in thende of euery such worke, for a testimonye of the alowaunce thereof. And because many pamphelets, playes and balettes, be often times printed, wherin regard would be had that nothing therin should be eyther hereticall, sedicious, or vnsemely for Christian eares: Her maiestie likewise commaundeth, that no maner of person shall enterpryse to print any suche, except the same be to him licensed by such her maiesties commissioners, or .iii. of them, as be ap-

51 Againste heriticall and sedicious bokes

appoynted in the citie of London to heare and determine diuers causes ecclesiasticall, tending to the execution of certayne statutes, made the last parliament for vniformitie of order in religion. And yf any shall sell or vtter any maner of bookes or papers, beyng not licensed as is abouesaid: that the same partie shalbe punyshed by order of the sayde commissioners, as to the qualitie of the fault shalbe thought meete. And touchyng all other bookes of matters of religion, or policie or gouernaunce, that hath bene prynted eyther on thisside the Seas, or on thother side, because the diuersitie of them is great and that there nedeth good consideration to be had of the particularities therof: her Maiestie referreth the prohibition or permission therof to thorder which her sayd commissioners within the citie of London shall take, and notifie. According to the which her Maiestie strayghtly commaundeth all maner her subiectes, and specially the Wardens & companye of Stacioners to be obedient.

Prouided that these orders do not extende to any prophane aucthours, and workes in anye languag, that hath ben heretofore commonly receaued or allowed in anye the vniuersities or Scoles: but the same may be prynted and vsed as by good order they were accustomed.

52 Reuerẽce at praiers. Item, although almyghtie God is at all tymes to be honoured with all maner of reuerence that maye be deuysed: yet of all other tymes, in tyme of common prayer, the same is most

most to be regarded. Therfore, it is to be necessarely receiued, that in tyme of the Letany, and of all other Collectes and common supplications to almyghty God, all maner of people shall deuoutly and humbly knele vpon their knees, and geue eare thereunto. And that whensoeuer the name of Jesus shalbe in any Lesso, Sermon, or otherwyse in the Church pronounced: That due reuerence be made of all persons yong and olde, with lowlynesse of curtye, and vncouering of heades of the men kynde, as thereunto doth necessarely belong, and heretofore hath ben accustomed. Honor to the name of Iesus.

Item that all ministers and readers of publique prayers, Chapiters and Homylies, shalbe charged to reade leysurely, playnly, & distinctly, and also such as are but meane readers, shall peruse ouer before once or twyse the Chapiters and Homylies, to thintent they may reade to the better vnderstandyng of the people, and the more encoragement to godlynesse. 53 Curats to reade dystinctly.

An admonition to simple men, deceaued by malicious.

THe Quenes maiestie being informed that in certein places of this Realm, sundry of her natiue subiectes being called to Ecclesiasticall ministerye in the Churche, be by sinister perswasion and peruerse construction induced to fynde some scruple in the fourme of an othe,

whiche by an Act of the last Parliament is pre-
scribed to be required of diuers persons, for the
recognitiō of theyr allegiaunce to her Maiestie,
which certeinly neither was euer meant, ne by
any equitie of wordes or good sence can be ther-
of gathered: would that all her louyng subiec-
tes shoulde vnderstande, that nothyng was, is,
or shalbe meant or intended by the same oth, to
haue any other duetie, allegiaunce, or bonde re-
quired by the same othe, then was acknowleged
to be due to the most noble kynges of famous
memory kyng Henry theyght, her Maiesties fa-
ther, or king Edward the. vi. her Maiesties bro-
ther.

And further her Maiestie forbyddeth all ma-
ner her subiectes to geue eare or credite to such
peruerse and malicious persons, which most si-
nisterly and maliciously labour to notifie to her
louyng subiectes, how by the wordes of the said
othe, it may be collected ỹ the kynges or quenes
of this Realme, possessours of the crowne, maye
chalenge aucthoritie and power of ministery of
diuine offices in the Church, wherein her sayde
subiectes be much abused by such euyll disposed
persons. For certeinly her Maiestie neyther
doth, ne euer wyll chalenge any other aucthori-
tie, than that was chalenged and lately vsed by
the sayde noble kynges of famous memory king
Henry the. viii. and king Edward the. vi. which
is and was of auncient tyme due to the Impe-
rial crowne of this Realme. That is, vnder god
to haue the soueraintie and rule ouer all maner

persons

persons borne within these her Realmes, dominions, and countreys, of what estate eyther Ecclesiasticall or temporall soeuer they be, so as no other forraigne power shall or ought to haue any superiorities ouer them. And yf any person that hath cõceaued any other sence of the forme of the said othe, shall accept the same othe with this interpretation, sence, or meaning, her Maiestie is well pleased to accept euery such in that behalfe, as her good and obedient subiectes, and shal acquite them of al maner penalties conteyned in the said act, against such as shall peremptorily or obstinatly refuse to take the same oth.

For the tables in the Church.

Whereas her Maiestie vnderstandeth that in manye and sundrye partes of the Realme, the Alters of the Churches be remoued, and tables placed for ministration of the holy Sacrament, accordyng to the fourme of the law therfore prouided, and in some other places the Alters be not yet remoued, vpon opinion conceaued of some other order therin to be takẽ by her Maiesties visitours. In thorder wherof, sauing for an vniformitie, ther semeth no matter of great moment, so that the Sacrament be duely and reuerently ministred. Yet for obseruation of one vniformitie through the whole Realme, and for the better imitacion of the lawe in that behalfe, it is orde-

red that no alter be taken downe, but by ouer-syght of the Curate of the Churche, and the Churchwardens, or one of them at the leaste, wherein no riotous or disordred maner to be vsed: and that the holy table in euery Church be decently made, and sette in the place where the Alter stoode, and there commonly couered as thereto belongeth, and as shalbe appoynted by the visitours, and so to stand, sauyng when the Communion of the Sacrament is to be distributed, at which tyme the same shalbe so placed in good sort within the Chauncell, as whereby the minister may be more conueniently hearde of the communicantes, in his prayer and ministration, and the communicantes also more conueniently and in more nomber communicate with the sayde minister, and after the Communion done, from tyme to tyme the same holy table to be placed where it stode before.

The sacramentall bread.

Item where also it was in the tyme of kyng Edwarde the. vi. vsed to haue the sacramentall breade of common fine breade: It is ordered for the more reuerence to be geuen to these holy misteries, being the Sacramentes of the body and bloud of our sauior Iesus Christ, that the same sacramentall bread be made and fourmed plain without any figure therupon, of the same fineneſſe and fashion rounde, though somwhat bigger in compaſſe and thickeneſſe, as the vsuall breade and wafer heretofore named syngyng cakes, whiche serued for the vse of the priuate masse.

The

The fourme of byddyng the prayers to be bsed generally in this vniforme sort.

YE shall pray for Christes holy Catholyke Churche, that is, for the whole congregation of Christen people, dispersed throughout the whole world, and specially for the Church of Englande and Irelande. And herein I require you moste specially to pray for the Quenes most excellent Maiestie, our soueraigne lady Elizabeth Quene of Englande, Fraunce and Ireland, defendour of the fayth, and supreme gouernour of this Realme, aswell in causes Ecclesiasticall as Temporall.

You shal also pray for the ministers of gods holy word and Sacramentes, aswel Archbyshops and Byshops, as other pastours and curates.

You shall also pray for the Quenes moste honorable counsayle, and for all the nobilitie of this Realme, that all and euery of these in their callyng, may serue truely and paynfully, to the glory of God and edifying of his people, remembryng thaccompt that they must make.

Also you shal pray for the whole commons of this Realme, that they may lyue in true fayth and feare of God, in humble obedience and brotherly charitie one to another.

Finally, let vs prayse God for all those whyche are departed out of this life in the faith of christ and pray vnto God, that we may haue grace so

to

to direct our liues after their good example, that after this lyfe, we with them may be made partakers of the glorious resurrection, in the lyfe euerlastyng.

¶ And this done, shewe the holy dayes and fastyng dayes.

ALl whiche and singuler Iniunctions, the Quenes Maiestie ministreth vnto her clergie, and to all other her louyng subiectes, straightly charging and commaunding them to obserue and kepe the same, vpon payne of depriuation, sequestration of fruites and benefices, suspention, excommunication and suche other cohertion, as to Ordinaries or other hauynge Ecclesiasticall iurisdiction, whom her Maiestie hath apoynted, or shall appoynt for the due executiō of the same, shalbe seme conuenient. Chargyng and commaundyng them to see these Iniunctions obserued and kepte of all persons beyng vnder theyr iurisdiction, as they wyll aunswere to her Maiestie for the contrary. And her hyghnes pleasure is, that euery Justice of peace beyng required, shall assiste the Ordinaries and euery of them, for the due execution of the sayde Iniunctions.

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Articles

to be enquired in the visi-
tacion, in the first yere of the
raigne of our most dread so-
ueraigne Ladye, Eliza-
beth by the grace of
God, of England
Fraunce, and
Ireland
Quene, defender of
the fayth. &c.

Anno 1559.

Yrst, whether any person, Vicar, or Curate be residēt continually vpon his benefice, doyng his duetie in preachynge, readyng, and duelye mynystrynge the holye Sacramentes. 1 Residenci

Item, whether in theyr Churches and chappels, all ymages, shrynes, all tables, Candelsticles, trindelles, or rolles of waxe, pictures, payntynges, and all other monumentes of fayned and false miracles, pilgrimages, ydolatry, and superstition be remoued, abolyshed, and destroyed. 2 False miracles.

Item, whether they do not euery holy daye when they haue no Sermon, immediatly after the gospell, openly, playnely, and distinctly, recite to theyr parysh ioners in the pulpitte, the Lordes prayer, the beliefe, and the ten cōmaundementes in Englyshe. 3 Lordes prayer.

Item, whether they do charge fathers, and mothers, maisters, and gouernours of youth, to bryng them vp in some vertuous studye and occupation. 4 To bring vp youth

5 Curates. Item, whether ſuche beneficed men as be lawfully abſent from theyr benefices, do leaue their cures to a rude and vnlearned parſon, and not to an honeſt wel learned and expert Curate whiche can and wyll teache you holeſome doctrine.

6 Readyng the ſcriptures. Item, whether they do diſcourage any perſon from readyng of any part of the Byble, eyther in Latin or Engliſhe, and do not rather comforte and exhorte euery perſon to reade the ſame at conuenient tymes, as the very lyuelye word of God, and the ſpecial fode of mans ſoul.

7 Tauernes & games. Item, whether parſons, vicars, curates, and other miniſters, be common haunters and reſorters to tauernes or alehouſes, geuyng themſelues to drynking, ryotyng, and playing at vnlawfull games, and do not occupie them ſelues in the readyng or hearyng of ſome part of holy Scripture, or in ſome other godly exercyſe.

8 prechers. Item, whether they haue admitted any man to preache in theyr cures, not beyng lawfully licenſed therunto, or haue ben licenſed accordyngly.

9 Superſtition. Item, whether they vſe to declare to theyr paryſhioners any thyng to the extollyng or ſettyng forth of vayne and ſuperſtitious religion, pilgrimages, reliques, or images, or lyghtyng

of candelles, kyssyng, knelyng, deckyng of the same images.

Item, whether they haue one booke or Regi- 10
ster kept, wherein they wryte the daye of euery regester.
weddyng, chrystenyng, and burying.

Item, whether they haue exhorted the people 11
to obedience to the Quenes Maiestie, & mini- Obedience
sters, and to charitie and loue one to another.

Item, whether they haue admonyshed theyr 12
parishioners, that thei ought not to presume to The sacra
receiue the sacrament of the body and bloud of ment.
Christ before they can perfectly the lordes pray-
er, tharticles of the fayth, and the. x. commaun-
dementes in Englyshe.

Item, whether they be resident vpon theyr 13
benefices, & kepe hospitalitie or no. And yf they Hospita-
be absent & kepe no hospitalitie, whether they litie.
do relieue theyr parishioners, and what they
geue them.

Item, whether proprietaries, parsons, vi- 14
cars, and clarkes, hauyng Churches, chappels, reparati-
or mansions, do kepe their chauncels, rectories, ons.
vycarages, and all other houses apperteynyng
to them, in due reparations.

Item, whether they do counsayle or moue 15
their parishioners rather to praye in a tongue prayer in
not knowen, then in Englyshe, or put theyr Englyshe.

Beades. trust in any certeine numbre of prayers, as in saying ouer a numbre of Beades, or other lyke.

16 Diffamed persons. Item, whether they haue receaued any persons to the communion, beyng openly knowen to be out of charitie with theyr neighbours, or dyffamed with anye notorious cryme, and not reformed.

17 poore mens box Item, whether they haue prouided and haue a stronge chest for the poore mens boxe, and set and fastened the same in a place of the Churche most conuenient.

18 Testamētes. Item, whether they haue diligently called vpon, exhorted and moued theyr parishioners, and especially when they make theyr testamentes, to geue to the sayd poore mens boxe, and to bestowe that vpon the poore, whiche they were wont to bestowe vpon pilgrimages, pardons, trentalles, & vpon other lyke blynd deuocions.

poore mens box

19 Sycke. Buryall. Item, whether they haue denyed to visite the sicke, or burye the deade, beynge brought to the Churche.

20 symony. Item, whether they haue bought theyr benefices, or come to them by fraude, guyle, deceit or symonye.

21 Adultrers Item, whether they haue geuen open monition to their parishioners, to detect and present

to

to theyr Ordinary, all adulterers and fornicatours, and such men as haue two wiues liuing within theyr parysshes.

Item, whether they haue monished their parishioners openly, that they should not sel, geue nor otherwyse alienate anye of theyr Churche goodes. 22 Church goodes.

Item, whether they or any of them do kepe mo benefices and other ecclesiasticall promotions, then they ought to do, not hauyng sufficient licences and dispensations thereunto, and howe many they be, and theyr names. 23 Many benefices.

Item, whether they minister the holy Communion any otherwyse, then onely after suche fourme and maner as it is set forth by the common aucthoritie of the Quenes Maiestie, and the parliament. 24 Communion.

Item, whether you know any person within your parysshe, or els where, that is a letter of the worde of God to be read in Englysshe, or sincerely preached in place and times conuenient. 25 Letters of the vvord or preachyng.

Item, whether in the tyme of the Letanye, or any other common prayer, in the time of the Sermon or Homyly, & when the priest readeth the scriptures to the parishners, any perso̅ haue departed out of the Church, without iuste and necessary 26 goers out of the Church.

necessarye cause, or disturbe the minister otherwyse.

27 Church money. Item, whether the money commyng and rysyng of any cattel or other moueable stockes of the church, and mony geuen and bequeathed to the fyndyng of torches, lyghtes, tapers, or lampes not payde out of any landes, haue not bene employed to the poore mens cheste.

28 Kepers of the churche mony Item, who hath the sayd stockes and money in theyr handes, and what be theyr names.

29 Contēpte of priests. Item, whether anye indiscrete persones do uncharitably contemne and abuse priestes and ministers of the Churche.

30 The kings Grāmer. Item, whether there be any other Grammer taught in any scoole within this diocesse, then that which is set forth by the auctoritie of king Henry theyght.

31 The tyme of seruice Item, whether the seruice of the Church be done at due and conuenient houres.

32 Talkers in the church Item, whether any haue vsed to common, iangle, and talke in the Churche in the time of the prayer, readyng of the Homyly, preachyng, readyng, or declaryng of the Scripture.

33 Heresies. Item, whether any haue wylfully maintayned and defended any heresyes, errors or false opinions contrary to the faith of Chryst and holy Scripture.

Item

Item, whether any be common dronkardes, swearers, or blasphemers of the name of GOD. 34 Dronkardes.

Item, whether any haue committed adultery, fornication, or incest, or be common baudes or receiuers of such euil persons, or behemently suspected of any of the premisses. 35 Adulterers.

Item, whether any be brawlers, sclaunderers, chyders, scoldes, and sowers of discorde betwene one person and another. 36 Brawlers

Item, whether you knowe any that doe vse charmes, sorcery, enchauntmentes, inuocations circles, witchcraftes, southsayinge, or any lyke craftes or imaginacions inuented by the deuill, and specyally in the tyme of womens trauayle. 37 Sorcerers.

Item, whether the Churches, Pulpittes, and other necessaries apperteyninge to the same, be sufficiently repayred, & yf they be not, in whose default the same is. 38 pulpittes.

Item, whether you knowe any that in contempt of theyr owne paryshe Churche, do resort to any other Church. 39 Resorters to other Churches.

Item, whether anye Inholders or ale house kepers, do vse commonly to sel meate and drinke in the time of common prayer, preachinge, readyng of the Homelies or Scripture. 40 Inholders

41 Item, whether you knowe any to be maryed
Diuorse. within the degrees prohibited by the lawes of God, or that be separated or dyuorsed without the degrees prohibited by the lawe of God, and whether any such haue maryed agayne.

42 Item, whether you knowe any to haue made
priuie contractes. priuie contractes of matrymonye, not callynge two or mo wytnesses thereunto, nor hauynge therto the consent of theyr parentes.

43 Item, whether they haue maryed solempne-
Banes. ly, the banes not first lawefully asked.

44 Item, whether you know any executours or
Executors. administratours of dead mens goods, which do not duely bestowe suche of the sayde goodes as were geuen and bequethed, or appoynted to bee distributed amonge the poore people, repayring of high wayes, fyndyng of poore scolers, or maryng of poore maydens, or suche other lyke charitable dedes.

45 Item whether you knowe any that kepe in
Images. theyr houses, vndefaced any Images, tables, pictures, paintynges, or other monumentes of fayned and false miracles, pilgrimages, Idolatry, or superstition, and do adore them, and specially such as haue ben set vp in Churches, chapelles, or oratories.

46 Item, what bokes of Goddes Scripture you
Bookes. haue

haue deliuered to be burnt, or otherwise destroied, and to whom ye haue deliuered the same.

Item, what brybes the accusers, promoters, persecutors, ecclesiasticall iudges, and other the commissioners appointed within the seueral diocesse of this Realme, haue receiued by them selues, or other, of those persons whiche were in trouble, apprehēded or imprisoned for Religion. 47 Bribes.

Item, what goodes, moueable landes, fees, offyces or promocions hath ben wrongfully taken away, in the time of Quene Maries raigne from any person, which fauoured the Religion nowe set forth. 48 Losse of goodes.

Item howe many persons for religion haue dyed by fyre, famine, or otherwise, or haue bene imprysoned for the same. 49 Hovv many burnt.

Item, that you make a true presentment of the nomber of al the persons, whiche died within your parishes, sithen the feast of Saint Johñ the Baptist, which was in the yeare of our lorde God, a thousande, fyue hundred, fiftie and eight vnto the same feast last past. Makynge therein a playne distynct declaracion, howe many men, women, and men chyldren the same were. And the names of the men. 50 Certificat of the dead.

Item, whether ye knowe any man in youre paryshe, secretely, or in vnlawfull conuenticles say 51 Secrete masses.

say or heare masse, or any other seruyce prohibited by the lawe.

52 False rumours. Item, whether you knowe anye person in youre paryshe, to be a slaunderer of hys neyghbours, or a sower of dyscorde, betwene partye and partie, man and wyfe, parentes, and theyr chyldren, or that hath inuented, bruted, or sette foorth any rumours, false and sedicious tales, sclaunders, or makers, bryngers, byers, sellers, kepers or conueyers of any vnlawfull bookes, which might styrre or prouoke sedicion, or maintaine superstitious seruice within this Realme, or anye aydours, counsaylours, procurers, or mayntayners therunto.

Vnlawfull bokes

53 patron Tithes. Vacacion Item, whether the Churche of your paryshe be nowe vacant or no, who is the Patrone therof, howe longe it hath ben vacant, who doth receyue the tythes, oblations, and other commodities duringe the tyme of the vacation, and by what aucthoritie, and in what estate the sayde Church is at this time, and howe longe the person or vycar hath had that benefice.

54 Minstrels Item, whether any mynstrelles, or any other persons do vse to synge or say any songes or dities that be vyle or vncleane, and especiallye in derision of any godly order, nowe set forth and establyshed.

55 Letany in English. Item, whether the Letanye in Englyshe, with

with the Epistle and Gospell which was by the Quenes hyghnesse Proclamation wylled to be readde to the people, were putte in vse in youre Churches, and yf not, who were the letters therof.

Item, whether the Curates and ministers do leasurely, plainely, and distinctly, reade the publique prayers, Chapters and Homelies, as they ought to do. 56 Distinct readinge.

¶ GOD SAVE THE QVENE.

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